

me to follow that already in the Sasanian epoch this name was etymologically connected with the concepts of “gold” and of “camel”—irrespective of the correctness or otherwise of the etymology which connects the name of the Prophet with the concept of “gold”. That this idea has found expression in monuments of art, we can see from another similar description by an Arabic historian, with which we conclude. Dīnawarī (ed. Guirgass, 135), in his narrative of the battle of Qādisiyya and of the booty taken by the Arabs, relates as follows: “Hārīgā-ibn-aṣ-Ṣalt found in one of the tents a she-camel made of gold, decorated with small pearls, pearl-solitaires and gems; on this she-camel was a representation of a man, made of gold; in size (this she-camel) was as a little gazelle.”<sup>1</sup> In this representation, which was handed over by the finder to the officer in charge of booty, we now find both the man and the she-camel made of gold.<sup>2</sup>

358.

C. INOSTRANTSEV.

## A BISTĀMĪ-LEGEND

Brockelmann, *G.A.L. Erster Supplementband*, p. 353, mentions a *Kitāb Masā'il al-ruhbān*, ascribed to the famous Ṣūfī Abū Yazīd al-Bistāmī, of which a copy is preserved in the Āṣafīya Library in Hyderabad. (Two other copies of the same work, one in Hyderabad and one at Istanbul, are

واصاب خارجة بن الصلت في فسطاط من فساطيطهم ناقة من ذهب موضحة<sup>1</sup>  
باللؤلؤ والدر الفارد والياقوت عليها تمثال رجل من ذهب وكانت على كبر  
الظنية.

<sup>2</sup> Some Arab writers (e.g. Ibn-al-Faqīh, *Bibl. Geogr.*, v., 178 (quoted by J. Goldziher, *Muhammedanische Studien*, ii, 361)) state that on Persian carpets and vessels (these objects are specially mentioned) the representation of the eminent King Bahrām-Gūr was always mounted on a camel; from this it may be argued that the latter figure represents this King; but, having regard to the above-quoted passage from Ṭabarī, it is better, in my opinion, to see in it a representation of Zoroaster.



recorded *ibid.* Nachträge, p. 954.) Through the kindness of Dr. Stapleton I have obtained a copy of the Hyderabad manuscript (described in vol. i, p. 388, of the *Āṣafiya* catalogue), and this transcript is now deposited in the India Office Library, under the serial number 4585.

On examination, this work proves to be identical with the “*erbauliche Geschichte*” described by Ahlwardt, *Verzeichniss der arabischen Handschriften . . . zu Berlin*, viii, p. 49, nos. 9057–8. It also appears to resemble the “simple blquette apocryphe” contained in MS. Paris 1913, ff. 195–6, for which cf. Massignon, *Essai sur les origines*, p. 245. The legend, which is put into the mouth of Abū Yazīd himself, relates how, in obedience to a heavenly voice (*hātif*), the saint visited a Christian monastery at دیر سمان, dressed in the garb of a monk. The monks were assembled to listen to a discourse from their abbott (*kabīr*), and Abū Yazīd stood with them: the abbott, however, could not make his address, and explained that he was prevented from doing so by the presence in their midst of a Muḥammadan (*rajul Muḥammadī*), who had come to spy on them. The monks said, “Show him to us, that we may slay him.” The abbott, however, declared that he only wished to question him on certain matters relating to religion; if he were able to answer him, then he might go free, but if not, then they should kill him. Thus challenged, Abū Yazīd disclosed himself. The abbott then proposed a series of seemingly nonsensical questions—“What is the one that has no second, the two that have no third, etc.? Who were the people who lied and were admitted to Paradise, and the people who told the truth and were admitted to Hell? Where in the body does the name reside?” etc., etc. Abū Yazīd answers all these questions successfully, giving them a religious significance; and so confounds the monks that they one and all renounce their girdles and become Muslims.

Such is the legend, and it may be conjectured that it is abstracted from some fairly late compilation on the *manāqib*



of al-Bisṭāmī.<sup>1</sup> Such more or less fanciful biographies of early Ṣūfīs are not uncommon<sup>2</sup> and it is to this *genre* that the tractate under discussion appears to belong.

376.

A. J. ARBERRY.

<sup>1</sup> Such a work, in Persian, is mentioned by Ḥājjī Khalīfa, vi, p. 152, no. 13022, cf. Massignon, op. cit., loc. cit. A *Maqāmāt i Shaikh Bā Yazīd i Bisṭāmī* is referred to by 'Aufī in his *Jawāmi' al-ḥikāyāt*, see Muḥammad Nizāmu 'd-Dīn, *Introduction* . . ., pp. 144, 225. It is significant that the anecdote does not occur in any of the early authorities, nor even in 'Attār.

<sup>2</sup> Cf. H. Kh., vi, pp. 151 ff. Brockelmann, op. cit., p. 353 (*Dhū 'l-Nūn*). A story of the conversion of a group of Christian monks to Islām by the Caliph 'Alī is told in Ahlwardt, op. cit., viii, p. 35, no. 9023.

---

## A COMPENDIOUS URDU DICTIONARY

(Jāmi' ul Lugāt)

A note on this dictionary written by Dr. Grahame Bailey was printed in *JRAS.*, 1937, Pt. II, pp. 316-18. Unfortunately the usual reference was omitted from Contents of Part II, and Index and Contents for the year.

---